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Asatta Peninsula

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"*They are a strange people. They speak an incomprehensible language, far too harsh for my ears. They argue constantly and wage war while riding horses that resemble the gorillas one might see in Zangvebar. I do not know how..*"
—Excerpt from the report of an Ofieri diplomat stationed in Asatta to the royal court of Manisa.

The **Asatta Peninsula** (Modu-ui mal: *아사타*), also known as the **Yellow Land** or **Ng Di** (Imperial Speech: *黃地*) in Bia Thin, and as **Diyar-ı Harb** (Ofieri Common: *Land of War*) by the Ofieris, owing to the frequent conflicts between the many states that compose it, is a region located on the eastern coast of the Old Continent.It is inhabited primarily by the humans collectively referred to by foreigners as Asattians.

Originally the home of different populations of humans and non-humans who lived in different kingdoms, and which merged over time, the Asatta Peninsula serves as the home of a distinct population from their continental and islander counterparts. Like their ancestors, they occasionally unify and, at other times, wage war against each other.

Asatta Peninsula	
General information	
Status	Region
Ruler	Varied
Societal information	
Official	Varied but a lingua franca called

Language	Modu-ui mal exists
Demonym	Asattan
Religion	Asattan Religions

Its history is intricately connected with the various nations of Bia Thin, the Tuyotuki Islands, and even the distant Okami Islands.

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Demonym

The term Asattan (Asattans) refers collectively to all ethnic groups native to Asatta, regardless of their specific ancestry. By contrast, Asattian (Asattians) refers specifically to the Asatta-ui huye, the peninsula's principal ethnic group.

Etymology

The name *Ng Di* derives from Imperial Speech, the language of the Jade Empire, which in the distant past unified the neighboring region of Bia Thin. The name originates from a geographical feature, the Yellow Mountains, and originally referred to the *Land of the Yellow Mountains* before gradually being shortened to *Yellow Land* through linguistic economy.

As previously mentioned, Diyar-ı Harb derives from the frequent wars fought between the peninsula's constituent states.

Meanwhile, the native name for the region is believed—according to the shared myths of its various religions—to derive from Asatta, the first woman to have existed and the ancestress of all humankind.

Borders

Like any peninsula, Asatta is surrounded by sea on all sides except one. Its only land connection is through the Yellow Mountains, which link the peninsula to Bia Thin and form the natural frontier between Asatta and the Bia Thin states of Waizahau to the west and Waöyø to the southeast.

Accordingly, Asatta is bordered by two seas. To the south lies the Sea of Worms, while to the north stretches the aptly named Sea of Asatta.

The Sea of Asatta provides relatively short maritime routes to several locations in Bia Thin, including Lichavis and Mueong Taengngon, and outside Bia Thin, the island of Tenijima.

Likewise, the Sea of Worms offers comparatively short voyages to the islands of Páhou and Mu, while longer journeys lead southward to the Tuyotuki Archipelago.

Situated between these two seas is the island of Gêgů, which lies so close to the mainland that it can even be reached by swimming.

Coat of Arms

As Asatta is not a unified political entity, it does not possess a single official coat of arms. However, much like Melukka, there exists a traditional emblem that is used to represent the peninsula. In Asatta´s case, during temporary alliances and joint initiatives involving foreign powers.

This emblem consists of a tiger set against a golden field with a red exterior, along with brown details and yellow points, a design once employed by the Confederation of Fůllůl. Within Asattan heraldic tradition, the tiger symbolizes courage, strength, and protection from evil, the gold background represents prosperity, the red exterior, the blood spill for the conquest, the brown details the limits that they found in the process, and the yellow points, the key places conquered in different periods of the expansion.

Following the dissolution of the Confederation, its successor states—and, in turn, the successor states that emerged from them—adopted some elements, suchas the tiger and the color gold as recurring motifs in their own heraldic traditions.

Climate

The climate varies across the region, with temperate zones, subtropical areas, and alpine environments coexisting. The Yellow Mountains, bordering the Bia Thin region, contribute to the unique climate patterns and serve as a natural barrier between the Asatta Peninsula and the rest of the Old Continent. The climate of Asatta differs dramatically from north to south, with the southern regions experiencing a relatively warm and wet climate, while the northern regions experience a colder and, to some extent, more inland climate.

Flora and Fauna

The distribution of Asatta's flora and fauna can be explained through a simple geographical pattern.

In the south, both plant and animal life closely resemble those of Waizahau and Waöyø. Progressing northward toward the central regions, locally adapted subspecies become increasingly common. Farther north still, these are gradually replaced by endemic species that remain evolutionarily related to those of Waizahau and Waöyø, but have diverged significantly over time.

The northernmost regions are characterized by flora and fauna that are almost entirely endemic.

A similar pattern is found in the surrounding marine ecosystems, whose distribution has likewise been shaped by the underlying submarine geography.

Geography

The Asatta Peninsula boasts diverse geographical features, ranging from valleys and forests to mountain ranges and plains. The southern and western parts of the peninsula have well-developed plains, while the eastern and northern parts are mountainous. Mountains cover 60% percent of Asatta, and arable plains are generally small, falling between successive mountain ranges. The peninsula becomes more mountainous towards the north and the east, with the highest mountains found in the north, the only exception being the Yellow Mountains. The coasts are particularly irregular.

History

"*Further north, the locals speak of a land called Asatta, a country filled with kingdoms that would serve the purpose of this expedition. I would dearly like to go there, but after Zerzura, we are all exhausted. I promised the crew that the Tuyotuki Islands would be our final effort before turning home, as they seem more promising and are much closer.*"
—Excerpt from one of Fabio Sachs's journals, later published in his Magnum Opus, Chronicles of the Far East, specifically Volume III.

Ancient Times

The region now known as Asatta was formed through two major geological processes.

The first was the collision of an island with the continental landmass, an event that gave rise to the Yellow Mountains.

The second consisted of a prolonged period of volcanic activity, during which a series of volcanic islands emerged in close proximity to one another. These eruptions continued until the islands gradually coalesced, eventually merging both with one another and with the original island that had collided with the continent, forming the Asattan Peninsula as it exists today.

The oldest volcanic activity occurred in the south, which explains why the peninsula's extensive plains are concentrated in that region.

Prehistory

All the different Asattan folklores speak of the ryong, powerful serpentine creatures said to have inhabited the peninsula before the arrival of humans. Depicted as possessing immense size, elemental powers, and unmatched wisdom, the ryong hold a revered position in many of the different Asattian mythologies. However, whether they were literal dragons, related to them or symbolic representations of a natural force remains a matter of debate. Some scholars believe they might have been a subspecies or related species of the tatsu (also known as Eastern Dragons), while others interpret them as metaphors for powerful storms that shaped the land.

Pre-Human Times

The First Wave

Later on, the next inhabitants were the dokkaebis, a type of goblinoids who migrated east after appearing in the world, pushed back by the goblinoids' conflicts with other civilized races, like dwarves and gnomes, as well as their peaceful nature that differentiated them from many of their goblinoids cousins such as the leprechauns. Their arrival marked a shift from the legendary to the more tangible, with archaeological evidence suggesting nomadic settlements and artifacts dating back to this period. Dokkaebis, another important factor was, that unlike the rest of their cousins, they were "*more civilized*," factors that helped them thrive and survive when the next settlers came to the peninsula.

The Second Wave

Arrival of the Aen Hagde Elves to the Peninsula

The next wave of settlers was the Aen Hagde elves, who, due to cultural differences with their Aen Seidhe cousins, decided to migrate to the east. They originally settled in modern-day Buyan, eventually launching colonizing expeditions that allowed them to spread across much of the southern Far East, one of this expeditions reaching Asatta. Being the only elves to adopt agriculture early, when they arrived on the peninsula, they brought a sense of "*civilization*" with them, thus eventually creating the first nations and kingdoms of the peninsula.

The Aen Hagde elves, with their knowledge of agriculture, introduced a new way of life to the peninsula. They established permanent settlements, cultivated fertile valleys, and developed sophisticated irrigation systems. Their expertise in forestry and stonework led to the construction of grand cities and elaborate temples, showcasing their artistry and ingenuity. This shift from nomadic lifestyles to settled communities laid the foundation for the first Asattian states (not to be confused with the latter human states).

But the arrival of the elves wasn't without its challenges. The dokkaebis, accustomed to a more nomadic and communal way of life, initially viewed the elves with suspicion. However, the elves' pragmatism and willingness to share their agricultural knowledge eventually fostered a grudging respect. Trade flourished, and cultural exchange led to a gradual merging of traditions and even

mixing of races. This integration laid the groundwork for the unique Asattian identity that emerged in later centuries.

It wasn't all smooth sailing, however. Not all Aen Hagde elves embraced this integration. Some, opposed to the mixing of cultures and races, emigrated from the peninsula searching for new lands, either in what would eventually become the island known as Mu, or beyond, eventually arriving on the Tuyotuki Islands, which they would colonize too.

The Last and Third Wave

Arrival of the Svergs to the Peninsula

After the elves, the svergs joined the inhabitants of the peninsula. Fleeing the fall of their civilization in what would become the deadly Korath desert, these humanoids resembled elves and gnomes in appearance. Short in stature, always with white hair, they possessed pointed ears like elves, but were characterized by fish-like eyes and skin almost transparent on their faces and hands, revealing their blue veins beneath. They brought not only their genes to the future Asatta-ui huye but also their alchemy and magical knowledge, the latter rivaling that of the Aen Hagde elves, as well as the dokkaebi-Aen Hagde elf hybrids descendants, part of the cultural amalgamation of this previous inhabitants known as the dokkapeu.

The integration of the svergs was complicated; accustomed to their subterranean life, they struggled with the surface world, partly due to their distinctive characteristics and the fear they harbored towards their new neighbors. This fear, especially from the elves, stemmed from a collective memory, preserved in myths and legends, of a distant past that both species had once shared.

However, despite these initial tensions, the svergs eventually found their place within the peninsula inhabitants. Their expertise brought valuable contributions to the land, aiding in technological advancements and bolstering defenses against external threats. Over time, intermarriages between svergs, elves, dokkaebis, and dokkapeus further blurred the lines between the various races, creating a new race called yojeongs. Yojeongs were characterized by their inherited height and beauty from the Aen Hagde elves, especially their slender faces and unusual eye colors, with pink, purple, blue, and green being common, inherited skin and build, from the dokkaebis with the color resembling birch bark, and their build being slim and inherited white hair and ears from the

svergs. Scholars later named this amalgamation the proto-Asatta-ui huye.

Human Times

The Arrival of Humans (210s B.R.)

Humans did not appear in Asatta during the First Conjunction of the Spheres, as they did in many other parts of the world. Instead, they arrived approximately two decades later, having migrated from elsewhere. The most widely accepted theory points to the island of Hoong-Keang, located farther to the north.

The reasons for this migration remain unknown, as the myths and traditions of each nation have preserved their own interpretations of the event.

The prevailing scholarly theory suggests that the migration was driven simply by the ecological catastrophe caused by the Conjunction, compounded by pressure from other, more powerful sapient beings who deprived humanity of any realistic chance of maintaining control over the island.

These early migrants were the Buêrêng, or Shellfolk, one of the primordial ethnic groups that would eventually become the ancestors of many of the peoples inhabiting Bia Thin, Asatta, and other territories along the eastern coast of the Old Continent.

Following their arrival, much like the Tuyotukians farther south and the Nordlings on the opposite coast, they came into conflict with the non-human civilizations already established in the region. If the prevailing theory is correct, however, these wars were born not of senseless hatred, but of a foundational trauma carried with them from their homeland.

The Confederation of Fůllůl (100 B.R. – Late 1st Century A.R.)

The first thing resembling a human state in Asatta emerged around 100 Before the Resurrection in the form of the Confederation of Fůllůl, a confederation of tribes and proto-states established to defend against the perceived threat posed by the peninsula's non-human inhabitants. In reality, these hostilities largely stemmed from mutual misunderstanding rather than genuine hostility.

The Confederation subsequently embarked upon a series of campaigns that culminated in the conquest of the entire peninsula by the end of the 1st century After the Resurrection. This period of unity came to an abrupt end when its leader, Choi Young-soo, was killed at the age of eighty during the Battle of the

Yellow Mountains.

Many of the more legendary accounts surrounding Choi Young-soo are regarded as apocryphal. However, stripped of their fantastical elements, they suggest that he may have been the first human in Asatta to discover and systematically employ magic, which could explain the remarkable speed of his conquests.

Only a few months after his death, the Confederation dissolved. Its constituent tribes and proto-states gradually evolved into fully fledged countries, giving rise to the first states of Asatta and, much like many other distant regions of the world, inaugurating the long history of political fragmentation, in this case of the peninsula.

The Emergence of the Asatta-ui (1st–4th Centuries A.R.)

Following the conquest and dissolution of the confederation, the surviving non-human peoples were assimilated into the various human societies to varying degrees. Among them, the most readily accepted were the yojeongs, the already mentioned mixed descendants of several other non-human peoples that had once inhabited the region, largely because of their renowned physical beauty.

Over the following centuries, intermarriage between the yojeongs and humans gradually gave rise to the distinctive physical characteristics of the Asatta-ui. Among the most notable of these is their status as one of the few peoples of the eastern territories of the Old Continent to naturally possess blonde hair.

The Expansion of the Dae-tong Empire and the Birth of the Ultari Subregion (2nd–4th Centuries A.R.)

Between the 2nd and 4th centuries After the Resurrection, the Kingdom of Dae-tong, one of the successor states of Fůllůl, gradually transformed into the Dae-tong Empire.

Faced with severe overpopulation, the imperial government chose to encourage—or compel—those it considered surplus to settle across the Sea of Asatta, in the waters that would later become known as the Houkou Sea, named after the leader of the first expedition. The settlers eventually reached the northern coast of Bia Thin, where they came into conflict with the states that then controlled the region. Over the course of the following century, the Dae-tong settlers expanded their dominion to the point of nearly eradicating the existing polities.

This conflict lasted for approximately a century and marked both the height of

the Dae-tong Empire and the beginning of its decline. During the century that followed, the colonial territories repeatedly appealed to the imperial court for assistance in rebuilding the lands devastated by war. Their requests went unanswered, and the overseas possessions eventually declared their independence, giving rise to Ultari. By then, the colonial population vastly outnumbered that of the homeland, leaving the Empire incapable of restoring its authority.

From that point onward, the Dae-tong Empire survived in name largely through its control of a handful of distant islands and little else. Over the following centuries, Ultari itself gradually fragmented into numerous independent states, giving rise to the subregion that bears its name today.

The Age of the Routes (4th–8th Centuries A.R.)

Following the loss of Ultari, Asatta entered the period known as the Age of the Routes. This era was driven primarily by the Dae-tong Empire, which sought to preserve its imperial status through overseas expansion. To this end, it conquered some of the islands of the group of islands known as the Chain, situated between the Tuyotuki Archipelago and the Okami.

Its principal rivals, the Kingdom of Deulagon and the Mulheulun Empire, likewise turned their attention beyond the peninsula. Mulheulun extended its reach as far as Ketu Rahu, while Deulagon established relations as distant as the Tuyotuki and the Okami.

These expeditions gave rise to the first major maritime trade routes linking Asatta with the outside world, from which the period derives its name.

Unbeknownst to the Asattan powers, however, these new connections—particularly those established with the Tuyotuki—would ultimately lay the foundations for the first attempted invasion of the mainland by the Tuyotukian Empire. Until then, the empire had been confined entirely to its islands domains, and it was only through these commercial exchanges that it became aware of the continent's existence.

First Invasion Attempt of the Tuyotukian Empire to Bia Thin and the Conquest of Southern Asatta (960s A.R.)

In the ten century after the Resurrection, specifically in the 960s, the Tuyotukian Empire embarked on its first invasion of the Bia Thin region. Eager to extend its

dominion beyond the already-conquered islands, the empire sought to establish a presence on The Continent following the initial diplomatic encounters with Deulagon as mentioned earlier as well a thriving Zerrikania. This ambition set the stage for a series of incursions and conflicts along the coasts of Bia Thin throughout the decade. Despite their military prowess, the Tuyotukians failed to achieve significant conquests, thwarted by the collective resistance of the diverse human and non-human populations inhabiting the various countries. Zerrikanian technology played a crucial role in aiding the local defense efforts.

The notable outcome of this invasion attempt in Bia Thin was the Tuyotukians' partial control of certain small enclaves, including some coastal cities throughout the region and the conquest southern part of the Asatta Peninsula. However, their expansion into the northern reaches of the peninsula met with staunch opposition from a united front of North Assatans, resulting in the expulsion of the Tuyotukian forces. Although the empire briefly held sway over portions of Asatta, their control proved short-lived, not lasting even a century.

A More Fragmented Peninsula (1020s A.R.)

Following a successful rebellion against the Tuyotukian Empire in the 1020s, the southern part of the Asatta Peninsula found itself more fragmented than before the conquest into a multitude of independent nations. This period, known as the *kkaejin yuli sidae* (깨진 유리 시대) or the Age of the Broken Cristal, was characterized by frequent wars and power struggles as various factions vied for dominance.

The lack of a central authority caused this fragmentation, as well, leaving the southern part of the peninsula vulnerable to external threats. Wozous pirates from the Tuyotuki Islands and pirates from nearby zones, emboldened by the weakened state of that part of the region, launched frequent attacks on coastal settlements. Additionally, internal conflicts often drew support from neighboring powers in Bia Thin, further complicating the political landscape.

Despite the constant state of warfare, this era also witnessed a flourishing of cultural exchange and innovation. Trade routes connecting the Asatta Peninsula with distant territories of the region of Bia Thin and the Tuyotukian Islands facilitated the flow of goods, ideas, and artistic expression. This period saw the development of unique Asattian art forms, literature, and philosophical schools, each reflecting the diverse influences shaping the region.

The Ballhallay Empire emerged as a major power during this time, by originally

establishing a loose confederation of several smaller countries. This confederation aimed to foster regional stability and provide a unified front against external threats. However, its effectiveness was often hampered by internal rivalries and the ambitions of individual rulers, reason by slowly eventually transformed into an empire.

The Emergence of Asatta's Other Ethnic Groups (10th–12th Centuries A.R.)

Following the Tuyotukian Empire's conquest of southern Asatta during the 960s, and the subsequent rebellion in the 1020s that ended its control over that part of the region, the peninsula underwent a significant demographic transformation.

The surviving Tuyotukians who remained in southern Asatta gradually intermarried with the local population, later on, their descendants also did it, and in the case of the latter, sometimes, even, with non-Asattan people that visited the peninsula and eventually stayed.

This process gave rise to the earliest members of the two additional ethnic groups that would later become a permanent part of Asatta's human landscape. One of them, being ndividuals of highly mixed ancestry who, in order to survive the harsh conditions that followed the liberation from Tuyotukian rule, chose to fully adopt the cultures of the various countries in which they settled.

Contact with Zerrikania (1060s A.R.)

During the 1060s, the explorer Park So-min (박소민), acting on behalf of the Empire of Balhallay, reached Zerrikania—or, more precisely, Buyan, which at the time formed part of the matriarchal state during the height of its power, a period known as *Great Zerrikania*.

This expedition marked the beginning of regular contact between the two countries. It enabled the Zerrikanians to produce far more accurate maps of the eastern coastline, which until then had remained only partially understood, while also opening the way for trade, cultural exchange, and the emergence of new mixed-heritage communities.

Although its influence in Zerrikania was relatively modest—especially when compared to the profound impact it had on Buyan—the Empire of Balhallay did adopt the cult of the ryong, a species that had by then become extinct or disappeared from Asatta and is believed to have been related to both true dragons and Eastern dragons.

As a result, it is likely that any elements of the different Asattan cultures that later reached the western coast did so primarily through Zerrikanian intermediaries.

The Rise of the City-States (1100s–1120s A.R.)

The city-states are a relatively recent development in Asattan history. Although a small number had existed beforehand, they played only a negligible role in the peninsula's regional geopolitics.

They rose to prominence only after the collapse of the Empire of Balhallay. This collapse was brought about by a natural catastrophe, made all the more devastating by the empire's concentration of wealth, population, and political power along its prosperous coastline—a consequence of both geography and other historical factors.

The disaster took the form of a rare megatsunami, which was widely interpreted as the Empire's complete loss of the Mandate of the Sea. The catastrophe devastated the coastal heartland, reducing much of it to ruins.

In the aftermath, the surviving communities fought over the former nation coastal territories scarce remaining resources. However, the widespread destruction left none of the competing factions strong enough to achieve a decisive victory. The resulting stalemate led each group to focus instead on rebuilding the settlements under its control.

Over time, these rebuilt cities evolved into independent city-states, each developing its own system of government. No ruler dared attempt to restore the Empire of Balhallay, fearing that doing so might invite an even greater divine punishment than the one believed to have destroyed it.

Instead, the former imperial philosophy gradually fragmented into multiple local interpretations, each adapted to the political and religious traditions of the newly independent states.

Once Again Part of the Tuyotukian Empire (1150s - Early 13th Century A.R.)

In the 12th century, the Tuyotukian Empire launched a renewed invasion of Bia Thin, extending their reach to the Asatta Peninsula as well. In this campaign, their strategic focus shifted towards exploiting existing rivalries among the Asattan countries. Through a combination of diplomatic maneuvers, bribery, and military interventions, the Tuyotukians successfully subdued most of the

peninsula, assimilating it into their expansive empire once again.

This unfolded around the 1150s, a period marked by economic prosperity and unity among the ruling clans of each island in the Tuyotuki Islands, as well as within the imperial clan. Unlike the prior invasions, the Tuyotukians now held a favorable position in Mu due to their sustained control. Despite a previous portion of the island gaining independence, the Tuyotukians still wielded significant influence.

The strategic advantage in Mu, combined with alliances forged with countries like Waizahau, played a pivotal role in the invasion. With Waizahau joining the Tuyotukian Empire through the marriage of its princess to the reigning emperor. This alliance was facilitated by Tuyotukian dominance over much of the previously mentioned Mu island, enabling their merchants to establish crucial contacts within the Bia Thin region.

Under Tuyotukian rule, discontent brewed among the Asattan countries, leading to frequent rebellions and uprisings. This discontent reached its climax in the early 13th century with a large-scale war of independence. Marked by both heroism and brutality, this conflict ultimately resulted in the definitive expulsion of the Tuyotukians and a brief reunification of the Asatta Peninsula under the banner of the Fullu Kingdom for a time due to the fear of more external threats. However, the scars of the war ran deep, eventually plunging the region into a period of political instability and afragmentation that followed the hard-fought victory due to the various different interests of the various previously nations under the Fullu banner.

Contact with Ofir (1267 After the Resurrection)

In 1267 After the Resurrection, the Kingdom of Deulagon established contact with the distant nation of Ofir after a fleet of fishing vessels was caught in a violent storm. Driven far from the coastline, the ships drifted across the open sea for several months before eventually reaching the Varuta Islands, then part of Ofir, where their crews were rescued from what would likely have been death by starvation.

Communication was initially impossible, but over time the survivors and the islanders developed a pidgin language, allowing them to understand one another. Through this encounter, the Ofieri learned of Asatta's existence. After providing the fishermen with the supplies and provisions necessary for the return voyage, they escorted them safely back to Deulagon.

In gratitude, the Kingdom of Deulagon sought to repay Ofir's generosity, laying the foundations for diplomatic relations between the two realms.

As part of the first official embassy, Deulagon's envoys presented the Malliq with a series of lavish gifts that astonished the Ofieri court. These included a living qilin—a long-necked animal vaguely resembling a Zangvebarian giraffe, yet entirely foreign in origin—an ornate set of swords, ceremonial robes worn by the Deulagonese nobility (which the Ofieri court mistakenly assumed represented the attire of Asattan nobility as a whole), a finely crafted suit of armor, and even a Deulagonese concubine, who was accepted into the harem at Manisa.

From the Deulagonese perspective, this exchange established a lasting peace with the distant kingdom. Although direct contact remained infrequent and was largely confined to commerce, relations between the two states continued, and Ofieri merchants and travelers became an occasional sight along the coasts of the Asattan Peninsula.

The Ofieri also introduced the art of the runewrighting to Deulagon. The Deulagonese subsequently transformed it into their own distinctive tradition of dadan-eo (다단어) basically, multiglyphs—highly intricate runic compositions formed from multiple layered glyphs working together—

Later History (Early 13th century - 16th century A.R.)

Following their liberation from the Tuyotukian Empire, the Asattan countries entered a period of relative peace and prosperity. However, this period was not without its challenges. Internal power struggles, occasional skirmishes between countries, and external threats from neighboring powers, such as the rise of the Haaki Empire, which threatened to conquer the peninsula in the mid-14th century, but were eventually driven out through a joint defense in the Yellow Mountains by the various countries, continuing to shape the peninsula's history.

One of the most significant developments during this era was the expansion of the Kingdom of Deulagon. Through a series of strategic alliances and military victories, Deulagon emerged as the dominant power on the peninsula by the late 14th century. While Deulagon never achieved complete control over the entire peninsula, its influence significantly impacted the region's political landscape and cultural development.

Demographics

The total population of the Asatta Peninsula is estimated at approximately 7 million inhabitants, distributed among the various states that share the region.

Ethnically, Asatta is largely homogeneous. The principal exceptions are found in the coastal regions, certain communities within the Yellow Mountains, and on the island of Gĕgů.

Ethnic Groups

As previously noted, the population of Asatta is overwhelmingly ethnically homogeneous, with most of its diversity concentrated along the coastline. Broadly speaking, the peninsula's inhabitants are divided into three major groups.

The largest are the Asatta-ui huye (아사타의 후예), literally *the descendants of Asatta*. Better known simply as the Asattians by foreigners, they regard themselves as the direct descendants of the mythical Asatta, whereas the rest of humanity is considered to descend from her only indirectly. They account for approximately 80% of the peninsula's population.

The second group is the Honhyeol-jok (혼혈족), literally *the Tribe of Mixed Blood* or *the Mixed-Blood Clan*, who comprise roughly 10% of the population. They consist primarily of communities of mixed ancestry.

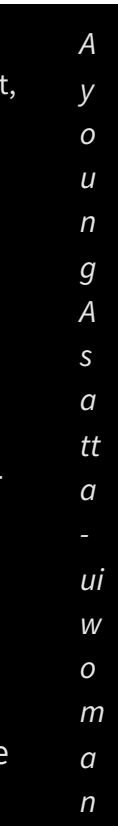
The remaining 10% are the Honjae-jok (혼재족), literally the *Tribe of Complete Mixture* or *the Clan of Scattered Elements*. They are the descendants of assimilated foreigners mixed among themselves and whose origins became so mixed over generations that they came to be regarded as a distinct community. Despite their ancestry, however, they have fully adopted the cultures of the Asattan states in which they live.

In this respect, they bear some resemblance to the Tideners of distant Temeria. Unlike the Tideners, however, the Honjae-jok do not maintain a distinct syncretic culture separate from that of the broader population, having instead become culturally indistinguishable from the societies into which they were assimilated.

People

Asatta-ui huye

Physically, the Asatta-ui huye share several characteristics with other populations in the Far East, such as slanted eyes and similar heights (albeit, in their case, slightly below the regional average). They also share the absence of abundant body hair in men, including the lack of abundant facial hair (in their case, due to elven genetic influence). Their skin tone varies from extremely pale (but not reaching albinism) to a rosy hue, similar to more northern populations like the people of Ilan Qurun.



A young Asatta-ui woman

However, what sets the Asatta-ui huye apart are their unique hair and eye colors. While other populations, like the Okamese, typically have two hair colors (black to brown) and two eye colors (brown to dark brown), the Asatta-ui huye exhibit a much greater variety. White hair (inherited from their sverg ancestors and not present due to aging) is common, and uncommon hair colors such as silver, blue, and green are observed with frequency. Regarding eyes, notable and uncommon colors but typical among the Asatta-ui huye include fuchsia, purple, amber, and turquoise, while brown and dark, both in eyes and hair, are rare among them and often considered a sign of great beauty.

Honhyeol-jok

As previously mentioned, the Honhyeol-jok are the descendants of unions between the Asatta-ui huye and foreign peoples. Consequently, they constitute an extremely diverse population that cannot be defined by a single set of physical characteristics. The only trait generally shared among them is the inheritance of the characteristic almond-shaped eyes of the Asatta-ui huye, whether to a greater or lesser degree, from one parent or, if both parents are of eastern origin, from both.

The majority of Honhyeol-jok descend from unions between native Asattians and Tuyotukians, a consequence of historical ties between the two territories. Those with ancestry from the second or third Tuyotukian ethnic groups can often be distinguished by darker complexions (but as dark as Zangvebarians or Zerrikanians) or skin with a slightly orange undertone.

The second most common ancestry is Okamese. Individuals of mixed Asattan and Okamese descent are generally recognizable by their predominantly dark hair and eye colors. Men of this background also tend to develop abundant facial hair, a characteristic notably absent among male Asatta-ui huye.

The Honhyeol-jok are concentrated primarily in the Yellow Mountains, although

significant communities also inhabit the coastal regions, particularly those of Tuyotukian or Okamese ancestry.

Honjae-jok

Honjae-jokmaan

The Honjae-jok are, in essence, the descendants of successive generations of Honhyeol-jok intermarrying among themselves. Over time, this process gave rise to a population that is physically and genealogically distinct from both the Asatta-ui huye and the Honhyeol-jok.

Nevertheless, owing to these diverse origins, the Honjae-jok, much like the Honhyeol-jok, cannot be defined by a single set of characteristic physical traits. It can, however, be said that the majority trace much of their ancestry to the neighboring regions of Bia Thin.

Outside the frontier zones bordering Bia Thin, the greatest concentration of Honjae-jok is found on the island of Gêgů, where they constitute the majority of the population.

Since the establishment of commercial relations between Ofir and Asatta, one particularly prominent branch of the Honjae-jok has been that of Ofieri descent.

Population Distribution

Population distribution across Asatta varies considerably depending on the region. As approximately 60% of the peninsula is mountainous, with the terrain rising gradually from the flat southern plains toward the north, settlement patterns differ accordingly.

In the south and much of the central peninsula, populations are generally concentrated in the interior. Further north, settlements increasingly gravitate toward the coastline, a trend that becomes even more pronounced in the north and east, where the population is overwhelmingly coastal.

As a result, these northern and eastern coastal areas contain the highest concentration of city-states within the peninsula.

International Relations

The region is best known in Bia Thin, owing to its immediate geographical proximity. It is also known in Zerrikania, although to roughly the same extent

that a Nordling from Cidaris might be familiar with the individual taifas of Western Barsa.

In Ofir, commercial ties were established with the Kingdom of Deulagon. As a result, the people of that Asattan kingdom regarded Ofir as being just as exotic as the Nordlings did.

The Nilfgaardians, having once reached the Tuyotuki Islands, are likewise aware of the region. However, their knowledge remains limited, comparable to that of a Nordling's understanding of Zangvebar.

Among the Nordlings, the existence of Asatta remained unknown until the late 13th century, when the Temerian explorer Fabio Sachs returned from his expedition to the Far East. Although Sachs never visited Asatta himself, he heard detailed accounts of the peninsula while visiting the kingdom of Ketu Rahu in southern Bia Thin, and later during his stay in the Tuyotuki Islands.

Knowledge of the region among both Nordlings and Nilfgaardians may have increased by the late 14th century (the 1370s) following the alleged journey of one of Sachs's companions, Putnam Pitch, a witcher of the School of the Griffin. According to rumor, Pitch joined the Nilfgaardian commercial expedition undertaken by the crew of the Fiosrach'bachgen (Nilfgaardian: literally, *Curious Child*; figuratively, *The Innocent*). Once the vessel reached the Sundalaic Islands, the expedition is said to have come under the leadership of Tupaia of Sunda, becoming a joint Nilfgaardian–Sundalese venture. The very existence of this expedition, however, remains a matter of rumor.

Range

The westernmost regions known to have been reached by Asattans are Zerrikania and Ofir, where small numbers of Asattan merchants, travelers, and settlers can occasionally be found, albeit only very rarely.

Elsewhere, Asattan exploration and migration extended southward as far as Ketu Rahu on the mainland, as well as the Tuyotuki Islands, while to the north they reached the Okami Islands.

Culture

Age of Majority

The age of majority varies from one country to another throughout Asatta. In general, however, legal adulthood is more commonly granted earlier to men than to women. In some states, the attainment of majority is determined not by physical or psychological maturity, but by other criteria, such as the completion of specific religious rites or obligations.

Alchemy

One of the region's greatest shortcomings is the relatively limited development of alchemy. Instead, the closest equivalent is a highly developed tradition of herbology, practiced not only for medicinal purposes but also for military and numerous other applications, with its specific uses varying from one country to another.

Along the coast, for example, herbology has developed a strong military focus through the use of aquatic plants, whose chemical properties are far less familiar to terrestrial organisms, making them particularly effective in warfare.

Architecture

Asattian architecture exhibits variations depending on the country. However, all these architectural styles share some common characteristics. There is a notable emphasis on harmony with nature, and Asattian buildings often incorporate natural elements such as courtyards, gardens, and water features. This design approach aims to create a sense of balance and tranquility.

Functionality takes precedence in most structures, prioritizing practicality over ostentatious displays of wealth. This pragmatic approach is evident in the use of durable materials like wood and stone, as well as in the efficient layouts designed for specific purposes. This functionality-first approach is likely inherited from the svergs.

Art

Art in Asatta varies considerably not only from one country to another, but often even between different regions within the same state. As a result, it is impossible to define even broad artistic patterns applicable to the peninsula as a whole.

The only general observation that can be made is that each country has become

so highly specialized in a particular artistic discipline that, through regional variation and continued specialization, entirely new art forms have emerged.

Among the most notable examples is phoneschema, an art form consisting of sculptures designed to produce musical compositions or even recreate spoken phrases through their construction. These effects are typically generated by natural phenomena such as the wind, fog, or rainfall interacting with the sculpture.

Derived from phoneschema is a distinct artistic tradition known as aidiosmousiké, together with its own class of artists. Its practitioners perform what are commonly referred to as "*statue concerts*", in which entirely new compositions are created through the interaction of multiple sculptures with natural phenomena, depending on both their individual construction, the order in which they are arranged and the time that they are in said position.

Phoneschema differs from both music and sculpture in that it consists of sculptures intentionally crafted to produce melodies, spoken phrases, or both under the appropriate weather conditions. Rather than functioning as conventional musical compositions, they are better understood as pleasant, seemingly endless echoes. In this sense, phoneschema may be regarded as a form of "*paramusic.*"

Aidiosmousiké, by contrast, requires multiple sculptures, suitable weather conditions, and a person—or mechanism—to maintain and, more importantly, reposition them in order to produce a composition. As such, it is neither sculpture, since it cannot simply be observed or touched; nor paramusic, because the interaction between multiple sculptures results in a far more complex work; nor conventional music, as it is not performed in the usual sense and cannot be fully represented in musical notation. The closest equivalent to a score would instead consist of the arrangement of the sculptures, their individual states, the intervals before they are moved, and the environmental conditions required to "*perform*" the work.

In this respect, aidiosmousiké bears a certain resemblance to performance art, though even that comparison is imperfect, as the performer's actions are secondary to the work itself. It is perhaps most accurately described as a form of living art.

Average Number of Children per Woman

Across the Asatta Peninsula, the average number of children per woman generally ranges between eight and twelve. Rates closer to twelve are more common in the north, particularly among the numerous city-states, whereas averages nearer eight are typical of the south.

This comparatively high birth rate is generally attributed to the prolonged political instability and recurrent conflicts that have characterized the peninsula for centuries.

Calendar

Most of the Asattan Peninsula follows a lunisolar calendar similar to the calendar once used by the Jade Empire of Bia Thin, but with some unique features that slightly varied depending on the country. It consist of 12 months, each named after an element, the calendar organizes time into 3 weeks of 10 days each. Each day is distinguished by its own unique name and is linked to a specific deity of the religion of the country where one is. Additionally, to ensure alignment with the lunar cycle, an extra month is periodically inserted into the calendar every few years.

Clothing

Clothing varies considerably from one country to another across Asatta. Stylistically, it closely resembles the attire found throughout many other nations along the eastern coast.

The principal differences are regional. In the south, both men's and women's clothing typically features short sleeves and short skirts or skirt-like garments, often accompanied by large, broad-brimmed hats suited to the climate. In the north, the opposite is generally true, with garments being longer and offering greater coverage, while the central regions display a blend of both traditions.

The level of ornamentation also varies. Clothing in the south tends to be relatively simple, becoming increasingly elaborate toward the center, while the north is particularly noted for its highly ornate attire.

As a secondary characteristic, the clothing of coastal states often incorporates subtle foreign design influences as a result of maritime contact. The sole significant exception is the influence of the Tuyotuki Islands, whose cultural legacy left a much more pronounced mark on Asattan fashion.

Common Cultural Practices

Asattans place a high value on personal presentation and grooming. Taking care of their hair, skin, and clothing is seen as a form of self-respect and a way to honor their ancestors.

Contraceptive Methods

Throughout the countries of Asatta, the only widely known contraceptive method is the male condom. It is traditionally manufactured from the patagia of domesticated bats, whose thin yet durable membranes make them well suited for this purpose.

Cuisine

Asattan cuisine is highly diverse and varies considerably from one country to another. Nevertheless, certain broad regional patterns can be identified. In general, the south is characterized by predominantly vegetarian cuisines, the central regions by largely omnivorous diets, and the north by cuisines with a stronger emphasis on meat. The consumption of millet, edible insects, and a wide variety of crustaceans is common throughout much of the peninsula.

Cultural Influence of Bia Thin

The southern regions of Asatta exhibit stronger cultural influences from Bia Thin than the north, particularly from the two neighboring states previously mentioned.

By contrast, the north has developed a far more distinct cultural identity of its own. Although it has been refined over the centuries through contact with peoples from across the sea, these interactions have generally shaped rather than influenced its cultural foundations, which remain predominantly indigenous.

Currency

As is to be expected, the currencies of Asatta vary from one state to another. Consequently, only broad patterns can be identified.

One of the most distinctive characteristics shared throughout the peninsula is that Asattan currencies are minted from metals other than gold, silver, and

copper, as those metals do not naturally occur within the region.

Another common feature is that coins struck from the rarest metals generally carry the greatest value beyond their country of origin. As a result, several of these currencies have come to circulate across multiple states, since their exchange rates tend to fluctuate very little.

Daily Life

Daily life in Asatta varies considerably from one country to another, making broad generalizations difficult.

The few features shared throughout the peninsula stem largely from its geography. Situated on the eastern side of the Old Continent, Asatta experiences sunrise earlier than most other regions of the known world.

Another common characteristic is the fast-paced rhythm of life found within the peninsula's many city-states, where the demands of densely populated urban centers have historically fostered a culture of constant activity.

Discrimination

As with most aspects of Asattan society, patterns of discrimination vary considerably from one state to another.

The most prevalent form of discrimination is regional, occurring between the various peoples and states of the peninsula. In many respects, it resembles the prejudice experienced by non-humans in the Northern Kingdoms, albeit directed primarily against other human populations rather than different races.

Discrimination against non-humans does exist, but is generally less significant and likewise varies from state to state. Systematic segregation, such as the establishment of ghettos, is comparatively rare. Instead, discrimination is more commonly expressed through restrictions of varying severity, ranging from relatively minor legal limitations to more substantial prohibitions.

Domestic Animals

The cats and dogs of the western coast are absent from Asatta. Indeed, the very concept of a dog, as understood elsewhere, does not exist in the Asattan language family.

Instead, the ecological and domestic role of cats is fulfilled by domesticated members of the genus *Prionailurus*, while that of dogs has been assumed by various domesticated species of macaques and by pigs, one of the principal reasons why the latter are not consumed as food throughout much of the peninsula.

Likewise, no species of domesticated birds are native to Asatta. Their role has instead been filled by domesticated varieties of bats, which, through generations of selective breeding, have become diurnal.

Finally, the functions traditionally performed by horses and elephants in transport and warfare are carried out primarily by domesticated chalicotheres (*Chalicotherium*). Contact with foreign civilizations has nevertheless introduced both horses and elephants into certain parts of the peninsula, where they have gradually assumed more specialized roles without completely replacing the native animals.

Education

As with many other aspects of Asattan society, education varies considerably from one state to another, making it possible to identify only broad patterns.

In the south, formal education is generally reserved for the upper levels of the social chain, while the remainder of the population typically receives only the instruction considered necessary to fulfill their role within society.

In the central regions, primary and secondary education are generally accessible to both the upper and middle segments of the social chain.

By contrast, in the north, education is widely available to the entire population. This is likely a consequence of the region's high concentration of city-states. Their compact size and limited resources have historically made a broadly educated populace essential for their efficient functioning and long-term survival.

Entertainment

Common pastimes among the Asattan people include drinking, singing, and dancing. Games such as wrestling are also popular and always attract curious spectators. Hunting, is an activity present in both sexes. However, it varies from country to country and also serves as an appropriate means to train young men

and women for the military.

Government

The forms of government found throughout Asatta are as diverse as its people. Much like on the Melukkan Peninsula, kingdoms, city-states, and empires are common. However, the region is also home to a remarkable variety of more unique systems, including timocracies, plutocracies, ochlocracies, stratocracies, musocracies (states governed by those regarded as inspired), arscracies (states ruled by artists), and noesicracies (states governed by individuals believed by the people to possess exceptional intuition).

Likewise, Asatta encompasses numerous forms of political union, such as confederations, federations, fedaqutions, subfederations, mediofederations, and sinfederations, alongside republics, pararepublics, paramonarchies, and other more stranger for the foreign eye systems.

A fedaqution is a union of equal members in which more than the bare essentials are shared, while each constituent state retains its autonomy. Decisions are generally made with consideration for their impact on the other members, often following principles of equivalent exchange whenever one member's actions significantly affect another.

A subfederation is a federation whose constituent members each specialize in a particular function that benefits the federation as a whole rather than themselves. Leadership rotates according to these specializations, making the system resemble a hybrid between a federation, a confederation, a rotative monarchy, and, to a certain extent, a guildocracy like those present in far-off Thaimi.

A mediofederation is a federation in which authority is distributed among several central governments rather than concentrated in a single federal institution.

A sinfederation is a harmonious political union in which the constituent members exist simultaneously as autonomous entities and as a united polity, sharing only those institutions considered essential.

Justice

Given the political diversity of Asatta, it is not possible to speak of a single Asattan system of justice. At most, broad patterns can be identified.

In general, each state's legal system reflects its form of government. Thus, for example, stratocracies tend to administer military justice, arscracies generally favor restorative justice, plutocracies often rely on financial penalties as their principal form of punishment, and so forth. Consequently, judicial practices vary widely across the peninsula in accordance with each state's political and philosophical traditions.

Language

Asatta does not possess a single language but rather a large number of languages belonging to a common linguistic family known as Asattan. Unlike the Nordling Cultural Sphere—that is, the modern territories of the Northern Kingdoms and Nilfgaard's northern provinces—the states of Asatta have historically been considerably more isolationist. This is largely due to the frequency of conflicts between them, which has been even greater than among the distant Northern Kingdoms. Their location on a peninsula has further reinforced this isolation, ultimately giving rise to a diverse family of related languages.

Alongside this language family, numerous pidgins and creoles have also developed in the coastal regions, as is common in areas with sustained maritime contact.

However, the existence of many languages does not mean that Asatta lacks a *lingua franca*. On the contrary, the region shares Modu-ui mal (모두의 말), literally meaning "*the words of everyone*" or "*what everyone speaks.*" It is a constructed language, rather than a naturally evolved one, created primarily to facilitate diplomacy and trade. Its vocabulary was assembled from widely shared words found throughout the Asattan language family, while its grammar and pronunciation were deliberately designed around the linguistic patterns most commonly found across those languages.

Life Expectancy

Life expectancy throughout Asatta is generally lower than that of the western coast of the Old Continent, owing to a combination of social, environmental, and historical factors. In most countries, the average life expectancy is approximately 60 years.

Magic

Conventional mages, as understood elsewhere in the world, do not exist in Asatta. Instead, the peninsula is home to the masulsas (conjurers), practitioners who combine characteristics of mages and witches/warlocks, while fulfilling the same social role that mages occupy in the Northern Kingdoms.

After drawing magical energy from a Ley Line, masulsas cast spells through a method that combines elements of mage, witch/warlock, and priestly magic. Their spellcasting relies simultaneously on concentration (as with mages), emotional state (as with witches and warlocks), and trance (as with priests). In practice, this takes the form of an active trance—an intermediate state between concentration and full trance—initiated and sustained by a previously awakened emotion.

This approach enables masulsas to maintain spells for longer periods and to cast a greater number of related spells in succession than a conventional mage. However, this comes at the cost of versatility.

For example, a masulsa might summon a storm, gradually intensify it into a gale, and finally transform it into a hurricane. A mage, by contrast, might cast a lightning bolt, follow it with a protective barrier, and then conclude by shaking the earth.

This reduced versatility stems from the fact that changing to a fundamentally different type of magic requires the practitioner to enter a new emotionally driven active trance, a process that cannot be accomplished instantaneously.

Rather than studying in academies, masulsas are trained in institutions known as pentahouses. Unlike conventional magical academies, pentahouses are organized into a complex five-tier hierarchical system, each level corresponding to one of the Five Elements, from which the institution derives its name.

Advancement through the curriculum carries an additional responsibility. Upon reaching the next level, students do not merely continue their own education; they also become instructors for those studying in the level immediately below, creating a continuous cycle in which each generation teaches the one that follows.

Marriage

Marriage customs vary enormously from one country to another throughout

Asatta.

Although monogamy is by far the most common form of marriage, it is by no means the only one. Limited polygamy is practiced in some societies, with other marital systems that may appear unusual to foreign observers.

One such example is diffuse monogamy, in which spouses alternate partners over the course of different stages of life without the previous unions being regarded as dissolved. Another is group marriage, a form of multiple polygamy in which every member of the union is considered the spouse of every other member.

The latter is often cited as one of the reasons why Asattans are perceived by foreigners as hedonistic. Many Asattans, however, regard such practices as entirely ordinary, particularly in societies where demographic survival has historically required flexible family structures in response to the peninsula's chronic instability.

Despite this diversity in marital arrangements, divorce is almost virtually unknown throughout most of Asatta. In keeping with the values shared by many Asattan cultures, marriages are generally regarded as enduring commitments regardless of their specific form.

Mentality

As with Melukka and Barsa, the cultural diversity of Asatta makes it impossible to define a single, overarching mentality. Perspectives and values vary significantly from one country to another, shaped by each nation's unique historical and sociocultural circumstances.

Nevertheless, certain broad tendencies recur throughout the peninsula, albeit often expressed or interpreted in different ways. Among the most common are collectivism, a willingness to sacrifice for long-term benefit, emotional restraint or, conversely, emotional overexpression, resilience, perseverance, hedonism—at least from the perspective of many foreign observers—and finally strained adaptability: a mindset so capable of adapting to changing circumstances that, when adaptation becomes excessive, it ultimately turns counterproductive.

Philosophy

Philosophical thought varies greatly from one country to another throughout

Asatta, a characteristic it shares with the distant land of Melukka.

One of the few philosophical traditions common to several states—particularly the more authoritarian city-states and neighboring countries—is the doctrine known as the Mandate of the Sea. According to this principle, a ruler may govern by whatever means they deem necessary, provided their actions ultimately benefit the people, whether in the short, medium, or—preferably—long term.

Much like certain philosophical tradition found in Bia Thin, the overthrow of a ruler is not regarded as an act of treason, but rather as a withdrawal of favor. The sea itself is believed to reveal the ruler's standing through a series of increasingly severe omens. Initial signs of disapproval take the form of strong winds and rough seas, followed by storms, gales, tempests, and waterspouts. Should change become unavoidable, the final sign is the appearance of tsunamis.

Conversely, signs of divine approval are reflected in calm waters, abundant catches of fish, gentle sea breezes, and clear or lightly clouded skies.

These beliefs are justified through the idea that the sea is either a divine being in its own right or the judge or reflection of one or more deities. Just as the tides bring things ashore and carry them away again, so too may legitimate authority be granted or withdrawn from those who govern.

Beyond these traditions, other parts of the peninsula—particularly inland regions or countries with less authoritarian political systems—have developed related philosophies centered on different natural elements.

One well-known example is the Mandate of the Earth, which holds that a ruler possesses the right to govern only so long as they are capable of leaving behind a lasting legacy from the very beginning of their reign. Just as an earthquake permanently reshapes the land, a worthy ruler must permanently transform their nation.

Religion

A wide variety of religions are practiced throughout Asatta. Like the peninsula's languages, they all trace their origins to a common ancestral tradition. Over the centuries, however, the relative isolation of each country allowed these faiths to evolve into distinct religious systems in their own right, rather than remaining merely different denominations of a single religion.

The principal distinction shared across the peninsula is geographical. In the

south, many religions have undergone significant syncretism with the beliefs of Bia Thin, whereas those of the north have generally preserved a more distinctive and independent character.

Although highly diverse, most Asattan religions can be broadly classified as panentheistic, transtheistic, deistic, kathenotheistic, pandeistic, polypanentheistic, kakotheistic, kakohenotheistic, or henopanentheistic.

In polypanentheistic traditions, the gods both contain and embody the concepts over which they preside while simultaneously transcending them. Thus, for example, the god of water is water while also existing beyond it, and the creator deity—or deities—is both identical with Creation and yet transcends it.

In kakotheistic traditions, existence itself is regarded as a form of punishment, and the gods are considered inherently malevolent. They are worshipped not out of reverence, but in the hope of appeasing them and preventing even greater suffering.

Kakohenotheistic religions likewise acknowledge the existence of benevolent deities. However, worship is directed exclusively toward the malevolent gods, as it is believed that continued veneration keeps them pacified, while the benevolent gods are occupied with matters of greater cosmic importance.

Finally, henopanentheistic traditions recognize the existence of multiple deities but devote worship to only a single god. This deity both embodies and transcends a particular concept, usually one regarded as the most fundamental to everyday human life.

Slavery

Slavery is practiced throughout Asatta, although its legal status and implementation vary considerably from one state to another.

It is generally more common in stratocracies, where it is often regarded as a legitimate institution within the social order. Elsewhere, however, attitudes differ significantly. Unlike in distant Melukka, a number of Asattan states have abolished or never adopted slavery altogether. In some cases, this appears to have been motivated less by moral considerations than by a desire to distinguish themselves politically and culturally from their neighboring rivals.

Social Structure

Although the countries of Asatta are highly diverse, they all share a common social structure, most likely as a consequence of their common origin. Unlike the pyramidal model found in many other societies, the Asattian social order is traditionally conceived as a chain, extending from top to bottom.

The defining characteristic of this model is that every individual, regardless of whether they occupy a higher or lower position within the social hierarchy, is regarded as an indispensable link whose role is essential to preventing the chain from breaking. This contrasts with a pyramidal society, in which the removal of an entire social group merely reduces the size of the structure without fundamentally compromising its integrity.

Stereotypes

Asatta is, without question, a land of stereotypes. Their sheer number and diversity make it impossible to catalogue them all. As with many other aspects of the peninsula, only broad patterns can be meaningfully identified.

The most notable pattern is geographical: the closer two territories are to one another, the more their mutual stereotypes tend to be negative. Conversely, the greater the distance between them, the more positive and idealized those stereotypes generally become.

Tattoos

As with many other cultural practices, tattoo traditions vary considerably from one country to another across Asatta.

The one feature shared by all societies that practice tattooing is their commemorative purpose. Tattoos are created to mark either a profoundly positive or negative event in an individual's life. In the former case, they serve as a permanent reminder of an achievement or milestone; in the latter, they act as a lasting reminder of a mistake or failure, intended to discourage its repetition.

Asattan tattoos are typically highly intricate in design. As a result, they are most commonly placed on areas of the body that provide ample space for detailed compositions, such as the arms and back.

Unique Occupations

Asatta is home to a wide variety of occupations unique to the peninsula, making

it impossible to describe them all.

Among the most distinctive are the yeongjeok sanyangkkun (영적 사냥꾼), literally *Spiritual Hunters*. They fulfill a role broadly comparable to that of witchers on the western coast. Rather than relying on mutations, however, they are anomalies trained to hunt the peninsula's monsters primarily through the use of their abilities.

As a result, their ranks are composed almost exclusively of psionics, whose wide range of mental abilities allows for an exceptional degree of specialization. Some *Spiritual Hunters* excel at tracking through highly developed psychometry, others specialize in traps and battlefield control through telekinesis, while countless other disciplines exist depending on the individual's particular unique ability.

Like all psionics, instead of drawing from Ley Lines—given how difficult it is to draw from the ether, since it has no Ley Lines—they use their life energy. In other words, the ether that every living being possesses within itself, since spirits are composed of ether.

Another notable profession is that of the ppareun geom (빠른 검), literally *Fast Swords*. Found primarily in those states that once formed part of the Tuyotukian Empire, they represent a syncretic martial tradition combining indigenous Asattan techniques with the methods of the samurai and shinobi of the Tuyotuki Islands.

Weapon Laws

Asatta has a long history of warfare and conflict, leading to a well-developed martial culture. Weapon laws vary between countries, but most allow citizens to own and carry swords and daggers for self-defense. Nobles and military personnel have wider access to various armaments. Stricter regulations or permits exist for more dangerous weapons like crossbows and explosives.

Writing System

Throughout Asatta, the standard writing system is the Fůllůl Alphabet, one of the few cultural legacies that has remained unified since the era of the Confederation of Fůllůl. The alphabet was originally developed as a military script, intended to transmit orders efficiently to units operating far from the central command during the Confederation's conquest of the peninsula.

Women's Rights and Sexual Minorities

The rights of women vary across the Asattian countries. While some societies might hold traditional views on gender roles, others offer greater opportunities for female autonomy and leadership. In the Kingdom of Deulagon, a unique class of female warriors known as wonhwa exists, demonstrating that women can hold positions of power and skill. These elite fighters are trained in various martial arts, including archery, swordsmanship, and close-quarters combat. Beyond their physical prowess, wonhwa are expected to cultivate leadership capabilities, strategic thinking, and an unwavering sense of honor. The wonhwa's influence is believed to have extended beyond Deulagon's borders, potentially inspiring the development of the Onna-Bugeisha in the Tuyotuki Islands.

Due to Tuyotukian influence, Asattian societies generally shows limited acceptance of same-sex relationships or non-traditional gender identities. However, individuals might find varying degrees of tolerance depending on the specific nation, social class, and their individual circumstances.

Economy

The economic systems of Asatta are as diverse as the forms of government found throughout the peninsula, making it impossible to characterize them under a single model.

Only broad tendencies can be identified. For example, stratocracies commonly adopt planned economies, plutocracies generally favor highly laissez-faire economic systems, kingdoms tend to follow impulsivist economic models, while theocracies usually maintain free-market economies oriented toward the common good rather than solely toward profit.

Examples of Asattian Names

Naming conventions in Asatta vary considerably from one country to another. Among the most common formats are: Family name + given name, given name + father's name, given name + family name, mother's name + family name + given name, given name + father's name + family name. given name + mother's name + family name, second family name + first family name + given name or given name + uncle's or aunt's family name. These represent only some of the many

naming conventions found across the peninsula.

Male Names

Ah-in, Ah-jin, Ah-ri, A-hyeon, A-in, A-ji, A-jin, A-ju, A-min, An, Ba, Bada, Baek-han, Baek-ho, Baek-hyeon, Baek-hyun, Bae-su, Bang-gwa, Baram, Baul, Beom-cheol, Beopdung, Bi, Binna, Bitchan, Bit-na, Bodeum, Bo-gum, Bom, Bong-ju, Bong-ki, Boram, Bo-seon, Bu, Byeol, Cha, Chae-beom, Chae-un, Chae-woon, Chal-ri, Chan, Changbin, Changheon, Changsuk, Chanho, Chansol.

Female Names

Ae, Ae-ah, Ae-bok, Aecha, Ae-hwa, Aeja, Ae-jeong, Aeji, Aemin, Aen, Aena, Aeng, Aeng-ha, Aeng-hwa, Ae-ni, Ae-ra, Ae-ri, Aerin, Ae-shim, Ae-sook, Ae-suk, Ae-Won, Agata, Ah, Ah-bi, Ah-jin, Ahram, Ahreum, Ah-ri, Ah-sun, Ah-won, Ai-ja, A-in, A-ji, A-ju, Allina, A-mi, An, An-jel, Anra, Areum, Areum-i, Arina, Arisol, A-sa, Asanyeo, A-yeon, A-yul, Ayun, Bada, Baekhap, Bae-ra, Balgeun, Bara, Beom, Bia, Binna, Bit-na.

Gender-neutral Names

Duri, Eun, Eun-jung, Eun-u, Eun-woo, Gyeong, Haneul, Ha-yun, Hyeon, Hyeon-so, Hyun, Hyun-jung, Jae, Jeong, Ji, Ji-an, Ji-ho, Ji-hu, Ji-hyeon, Ji-hyun, Ji-min, Ji-soo, Ji-su, Ji-u, Ji-woo, Jong, Joo-won, Jung, Jun-yeong, Ju-won, Kyung, Min, Min-seo, Mun, Myeong, Myung, Sang, Seo-jin, Seon, Seong, Seong-hyeon, Seong-won, Seon-u, Seulgi, Seung, Si-u, Si-woo, Su-bin, Yeong, Yu-jin.

Monsters

According to reports from both the School of the Dragon and the School of the Lungonite Witchers (prior to the extinction of the School of the Lungonite), Draconids are quite common in the Asatta Peninsula. Exemplars of unique species and subspecies roam the land, with imugis, a type of lesser draconid, being the most common, followed by the gangcheori, the gye-lyong, a subspecies of the cockatrice, the bonghwang, a subspecies of the phoenix, and the kyo, believed to be a subspecies of wyvern. Besides draconids, at least two types of antheions have been reported: one known as an ungnyeo, and the other known as a kumiho, which is a subspecies of the Nordling aguara, like their Tuyotukian counterpart, the kitsune, and what it could be a similar creature or a subspecies

of the drowner, known as mul.

Non-humans

A number of non-human peoples inhabit Asatta, most of whom are unique to the peninsula.

These include the yeongno, who appear to occupy an intermediate position between reptiloids and ogroids, despite belonging to neither group; the bibi, a species of dyrian (or, at the very least, a distant relative); the jangjamari, distant relatives of the naiads; the duduri, distant relatives of the dryads; the gumiho, a subspecies of aguaras; the haechi, a species loosely resembling lions and thought to have evolved from them in the distant past; the ungnyeo, another species of antherion alongside the gumiho, distinguished by being a bear in their animal form; and finally the dokkaebi, a race of goblinoids as mentioned earlier.

Among these peoples, the haechi and the dokkaebi are by far the most prominent. They are as thoroughly integrated into Asattan society as gnomes and dwarves are within the Northern Kingdoms. Their social roles, however, tend to occupy positions broadly opposite to those traditionally associated with those peoples, although the exact nature of those roles varies considerably from one Asattan state to another.

Witchers

The existence of witchers is not unknown in Asatta. This is largely a consequence of the schism that happened in the School of the Manticore, which ultimately gave rise to schools such as the School of the Lungonite in Bia Thin and the School of the Dragon in the Tuyotuki Islands.

Whether the Asattan Peninsula has ever possessed witchers of its own remains unknown. Beyond the occasional visits of witchers—primarily from the School of the Lungonite and the School of the Dragon—there is no reliable evidence for the existence of an indigenous witcher tradition.

When witchers do appear in Asatta, they are commonly referred to as toemasa (퇴마사), literally meaning *exorcist* or *hunter of demons and evil spirits*.

Notable Countries

For the full list of known Asattian countries see Category: Asattian Countries

Arscracies

- Vaeqe (바에케)

City-states

- Henyuglla (헨육라)
- Tongylla (통일라)

Empires

- Balhallay (발할레이)
- Dae-tong (대통)
- Mulheulun (물흘룬)

Kingdoms

- Deulagon (들라곤)
- Fullu (풀루)

Musocracies

- Vahay (바하이)

Noesicracies

- Magyn (마긴)

Plutocracies

- Do-guk (도국)

Republics

- Myeong-su (명수)

Theocracies

- Bok-guk (복국)

Timocracies

- Paekca (팩카)

Notable Locations

For the full list of known Asattian locations see Category: Asattian Locations

Bays

- Beol-nae (벌내만)

Forests

- So-na-mu (소나무 숲)

Gorges

- Myeong-ryeong (명령령)

Mountains

- Baek-san or the White Mountains (백산)
- Hwang-san or the Yellow Mountains (황산)

Plains

- Pung-yo (풍요)
- Pyeong-hwa (평화 들판)

Rivers

- Han-cheon or the Great River (한천)

Valleys

- An-gae (안개골)

Notable People

For the full list of known Asattans see Category: Asattans

Asatta-ui huye

Aristocracy

- Yi Hwang-jae (이황재): "*The Patient Tiger*": King of the Kingdom of Deulagon, reigning from the mid-13th century until the late 13th century.

Explorers

- Park So-min (박소민): The first Asattan known to have discovered lands beyond Bia Thin.

Honhyeol-jok

Aristocracy

- Yi Bogsung-a (이복숭아) (half Okamese): Better known in Tuyotukian history as Hatsumomo. A princess of Deulagon, she was the daughter of Yi Hwang-jae and a wonhwa. She married Prince Yasuke, who later became Emperor of the Tuyotukian Empire, this was in order to prevent an invasion of Deulagon.

Related Ethnic Groups

- Ultarians: The inhabitants of the Ultari subregion in Bia Thin.

Trivia

- The principal inspiration behind the Asatta Peninsula is medieval Korea throughout its various historical periods, together with certain ethnic minorities, particularly the *Hmong*[W].
- The name Diyar-ı Harb is a reference to the Korean Conflict[W], which, at the time this article was written, is technically still ongoing, as only an armistice—not a peace treaty—was ever signed.

- Gĝgů is a reference to Jeju Island[W] in South Korea.
- Fedaqution derives from the Latin expression *foedus aequum*, meaning "*a treaty or alliance between equals.*"
- The name of the kingdom of Deulagon is derived from the phrase *deullaegon-ui gohyang* which means *"home of the dragons"*.
- The Ultarians are partially inspired by Korean diaspora communities, particularly the Zainichi Koreans[W] and the Sakhalin Koreans[W].
- Ultari means *fence*, *enclosure*, or *hedge* in Korean.
- The Tuyotuki Empire's conquest of Asatta is a reference to Korean under Japanese rule[W].
- Ultari was originally conceived as the name of the Asatta Peninsula itself. It was later reworked into a separate subregion as a tribute to a Korean The Witcher blog that mistakenly presented non-canonical lore as official canon.
- A real-world point of reference for a Honhyeol-jok man would be the YouTuber Markiplier, who is of German-American and Korean descent.
- The Asatta-ui huye are essentially a fantasy idealization of the image of Koreans commonly presented by K-pop idols.
- A close real-world comparison for the Honjae-jok would be Pedro Kumamoto, the Mexican politician and activist, who is a *yonsei*—a fourth-generation descendant of Japanese immigrants. Like many yonsei, his appearance reflects the cumulative effects of several generations of intermarriage, making him a useful visual reference for the Honjae-jok.
- The terms *Phoneschema* and *Aidiosmousiké* were used as examples of these artistic disciplines in order to make their underlying concepts more accessible to a general audience. A more authentic rendering of their names within Asatta would instead employ Old Korean or Classical Chinese terminology.
- *Aidiosmousiké* derives from the Ancient Greek words aidios (eternal) and mousiḱē (music). The name was chosen because, from a mathematical standpoint, the compositions generated by this art form are virtually infinite in number.
- The terms Phoneschema and Aidiosmousiké were used as examples of these artistic disciplines in order to make their underlying concepts more accessible to a general audience. A more authentic rendering of their names within Asatta would instead employ Old Korean or Classical Chinese.
- The presence of Ofieri traders on the Asatta Peninsula is a reference to the historical relations between the Korean Peninsula and Iran, which were

more common than one might initially think.
- Yojeong (요정) is the Korean word for fairy or nature spirit.
- The existence of Asatta may be considered partially canonical—at least within the continuity of the video games. The next-generation update of *The Witcher 3* introduced a set of steel and silver swords inspired by traditional Korean swords. According to a letter left by Yennefer of Vengerberg in the chest where they are found, these weapons originated from an unknown land in the Far East.
- A useful visual reference for the appearance of individuals of mixed Zerrikanian and Asattan ancestry, as implied throughout the article, is the TikToker Keykey, who is of Arab and Han Chinese descent. The comparison is only approximate, however, as Zerrikania is primarily inspired by the Scythians, while the closest analogue to the Arab world in The Witcher is Barsa.

Culture and people

Non - humans

As such, the presence of non-human natives in the region is scarce, mainly because, as mentioned earlier, the major pre-existing no - human populations intermingled with each other and later with humans. Similar to the Northern Realms, naiads and dryads or similar creatures are known to exist, referred to as susins and deulas respectively by Asattians. Folklore and alleged reports also speak of the ongoing presence of ryongs and a subspecies of ogres known as ougeos, especially in the Yellow Mountains. Additionally, clabaters or similar creatures, referred to as keullabateos, are said to assist sailors in the Sea of Asatta. Orcs, on the other hand, are only a rumor.

Regarding the presence of foreign non-humans, it is more abundant, primarily due to the relationships maintained with the different nations of Bia Thin.

Notable Asattians

- An Daewon
- Bari
- Chae Soo-Yun

- Dokgo In-Su

Notable locations

- Asadal
- Baekdu
- Kiringul
- Yellow Mountains

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